

A CHRISTIAN THEOLOGICAL THESIS REBUKING MORMONISM AS HERESY

基督教神學論文：駁斥摩門教為異端

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PREAMBLE | 前言

This thesis is composed from the standpoint of orthodox, creedal Christianity — affirming the Nicene-Constantinopolitan Creed (325/381 AD), the Definition of Chalcedon (451 AD), and the consensus of the Church Fathers — to examine, address, and rebuke the theological claims of The Church of Jesus Christ of Latter-day Saints (LDS/Mormonism) as heretical departures from biblical revelation. We employ the Mormon scriptures themselves (Book of Mormon, Doctrine and Covenants, Pearl of Great Price) to expose internal contradictions, and we rebuke each claim with Holy Scripture in its original languages: Hebrew (Masoretic), Greek (Septuagint and Koine), Syriac (Peshitta), and Ge'ez (Ethiopian Canon). We further demonstrate that key Mormon doctrines mirror ancient Canaanite, Mesopotamian, Greek, and Roman pagan theology.

本論文從正統信經基督教立場——確認尼西亞-君士坦丁堡信經（公元325/381年）、迦克墩定義（公元451年）及教父共識——來審查、論述並駁斥耶穌基督後期聖徒教會（LDS/摩門教）的神學主張為偏離聖經啟示的異端。我們使用摩門教自身的經典（摩門經、教義和聖約、無價珍珠）揭露其內在矛盾，並以聖經原文——希伯來文（馬所拉）、希臘文（七十士譯本及通用希臘文）、敘利亞文（別西大譯本）及吉茲語（衣索比亞正典）——逐一駁斥。我們進一步證明摩門教的核心教義與古代迦南、美索不達米亞、希臘及羅馬異教神學如出一轍。

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I. INTRODUCTION AND SCOPE | 引言與範圍

The Church of Jesus Christ of Latter-day Saints (hereafter "LDS" or "Mormonism"), founded by Joseph Smith Jr. in 1830, claims to be a restoration of original Christianity. It professes belief in the Bible "as far as it is translated correctly" (Articles of Faith 1:8), but supplements and effectively supersedes Scripture with three additional canonical texts: the Book of Mormon, the Doctrine and Covenants (D&C), and the Pearl of Great Price. This thesis demonstrates that central LDS doctrines constitute a radical departure from the monotheistic revelation of the Hebrew Scriptures, the apostolic witness of the New Testament, the deuterocanonical books, and the broader scriptural canon preserved by the Ethiopian Orthodox Tewahedo Church. Moreover, these doctrines bear a striking and damning resemblance to the very pagan theologies that YHWH condemned through the prophets of Israel — specifically the Canaanite worship of El and Asherah, the Mesopotamian divine marriages of Enlil and Ninlil, and the Greco-Roman pantheons of Zeus/Hera and Jupiter/Juno.

耶穌基督後期聖徒教會(以下簡稱「LDS」或「摩門教」)，由小約瑟·斯密於1830年創立，聲稱是原始基督教的復興。它宣稱相信聖經「在翻譯正確的範圍內」(信條1:8)，但以三部額外的正典文本——摩門經、教義和聖約(D&C)及無價珍珠——來補充並實質上取代聖經。本論文論證LDS的核心教義構成對希伯來聖經之一神啟示、新約使徒見證、次經書卷，以及衣索比亞正教特瓦赫多教會所保存之更廣泛正典的根本偏離。此外，這些教義與YHWH藉以色列先知所定罪的異教神學——特別是迦南人對厄勒(El)和亞舍拉(Asherah)的崇拜、美索不達米亞恩利爾(Enlil)和寧利爾(Ninlil)的神聖婚姻，以及希臘羅馬萬神殿中宙斯/赫拉和朱庇特/朱諾的崇拜——有著驚人且致命的相似之處。

II. SUMMARY OF MORMON BELIEFS UNDER EXAMINATION | 審查摩門教信仰摘要

The following LDS doctrines are examined in this thesis. Each is drawn directly from official LDS scriptures and authoritative teachings:

以下LDS教義為本論文審查對象。每一項均直接取自LDS官方經典與權威教導：

1. God the Father and Jesus Christ are separate, distinct beings with separate bodies — NOT the Trinity. 上帝天父與耶穌基督是分離、不同的存有，擁有各自的身體——並非三位一體。

D&C 130:22 states: *"The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit."*

教義和聖約130:22聲稱：「父有像人一樣可觸摸的骨肉身體；子也有；但聖靈沒有骨肉身體，乃是一位靈的人物。」

The Pearl of Great Price (Joseph Smith—History 1:17) records the "First Vision" in which Smith claims to have seen "two Personages" — God the Father and Jesus Christ — standing separately above him.

無價珍珠（約瑟·斯密——歷史1:17）記載了「第一次異象」，斯密聲稱看到「兩位人物」——上帝天父和耶穌基督——分別站在他上方。

2. God the Father was once a man who progressed to godhood and has a physical, glorified body. 上帝天父曾是凡人，經過進步而成為神，擁有實質的、榮耀的身體。

Joseph Smith declared in the King Follett Discourse (April 1844): *"God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!"* Lorenzo Snow summarized this in his famous couplet: *"As man now is, God once was; as God now is, man may be."*

約瑟·斯密在金·弗雷特講道（1844年4月）中宣稱：「神自己曾經如同我們現在一樣，是一位被高舉的人，坐在那諸天的寶座上！」羅蘭佐·斯諾以其著名對句總結之：「人現在的樣子，就是神過去的樣子；神現在的樣子，就是人將來可以成為的樣子。」

3. God the Father has a wife — a "Heavenly Mother" — and together they are "Heavenly Parents" who procreated spirit children. 上帝天父有一位妻子——「天母」——他們合稱「天上的父母」，共同生育靈體兒女。

The official LDS Gospel Topics essay "Mother in Heaven" (2016) states: *"The Church of Jesus Christ of Latter-day Saints teaches that all human beings, male and female, are beloved spirit children of heavenly parents, a Heavenly Father and a Heavenly Mother."* The 1995 Proclamation on the Family declares: *"Each [person] is a beloved spirit son or daughter of heavenly parents."* Some early LDS leaders, including Brigham Young, taught that God has multiple wives.

LDS官方福音主題論文「天上的母親」（2016年）載明：「耶穌基督後期聖徒教會教導所有人類，無論男女，都是天上的父母——天父和天母——所深愛的靈體兒女。」1995年家庭文告宣告：「每個

人都是天上父母所深愛的靈體兒子或女兒。」一些早期LDS領袖，包括百翰·楊，教導上帝有多位妻子。

4. There exist multiple gods; humans can become gods through exaltation. 存在著多位神；人類可以藉高舉而成為神。

Abraham 4:1 (Pearl of Great Price) states: *"And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth."* Throughout Abraham chapters 4–5, the word "Gods" (plural) appears dozens of times.

亞伯拉罕書4:1(無價珍珠)載明：「那時主說：讓我們下去。他們就在起初下去了，就是那些神，組織和構成了天和地。」在亞伯拉罕書第4–5章中，「眾神」(複數)一詞出現了數十次。

D&C 132:20 promises: *"Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them."*

教義和聖約132:20應許：「那時他們就是眾神，因為他們沒有終結；所以他們從永遠到永遠，因為他們繼續存在；那時他們就高於一切，因為萬物都服從他們。那時他們就是眾神，因為他們有一切能力，天使也服從他們。」

5. Eternal celestial marriage (including historically, plural marriage) is necessary for exaltation to godhood. 永恆天國婚姻(歷史上包括多妻婚姻)是得到高舉成為神的必要條件。

D&C 132:4 threatens: *"For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned."* D&C 132:19–20 links celestial marriage directly to becoming gods and receiving "a continuation of the seeds forever and ever." D&C 132:61–62 explicitly authorizes polygamy.

教義和聖約132:4威脅道：「因為看哪，我向你啟示一項新的和永恆的聖約；如果你們不遵守那聖約，你們就被定罪了。」D&C 132:19–20將天國婚姻直接與成為眾神和接受「永永遠遠的後裔延續」聯繫起來。D&C 132:61–62明確授權多妻制。

III. HERESY ONE: THE DENIAL OF THE TRINITY — GOD AND JESUS AS SEPARATE BEINGS

異端之一：否認三位一體——上帝與耶穌為分離之存有

A. THE MORMON CLAIM | 摩門教之主張

Mormonism teaches that the Father, Son, and Holy Ghost are three separate gods, united only in purpose, not in substance (ousia) or being. The LDS "Godhead" is not the Christian Trinity. The Father and Son each possess glorified physical bodies of flesh and bone, while the Holy Ghost is a separate "personage of Spirit."

摩門教教導父、子、聖靈是三位分離的神，僅在目的上合一，而非在本質(ousia)或存有上合一。LDS的「神組」並非基督教的三位一體。父和子各自擁有榮耀的骨肉身體，而聖靈是另一位「靈的人物」。

B. INTERNAL CONTRADICTION: THE BOOK OF MORMON ITSELF TEACHES THE TRINITY | 內在矛盾：摩門經本身教導三位一體

This is one of the most devastating internal contradictions in LDS theology. The Book of Mormon, which Joseph Smith called "the most correct of any book on earth" (Introduction to the Book of Mormon), contains passages that are emphatically Trinitarian — or at least modalistic — in their theology, directly contradicting the later LDS doctrine of three separate gods.

這是LDS神學中最具毀滅性的內在矛盾之一。摩門經，被約瑟·斯密稱為「地上最正確的書」(摩門經導言)，包含了在神學上強烈屬於三位一體——或至少是形態論式——的段落，直接與後來LDS三位分離之神的教義相矛盾。

2 Nephi 31:21 — *"And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, **which is one God**, without end. Amen."*

尼腓二書**31:21** —「如今，看哪，我親愛的弟兄們，這就是道路；天下沒有賜下別的道路或名字，使人能在神的國中得救。如今，看哪，這就是基督的教義，也是父、子、聖靈——即一位神——唯一而真實的教義，無窮無盡。阿們。」

Alma 11:44 — *"...and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, **which is one Eternal God**..."*

阿爾瑪書**11:44** —「.....將被帶到基督子和上帝父以及聖靈——即一位永恒的神——的審判欄前.....」

Mosiah 15:1–5 — *"And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people. And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son — **The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son — And they are one God, yea, the very Eternal Father of heaven and of earth.**"*

摩賽亞書15:1–5 —「亞比拿代對他們說：我希望你們明白，上帝自己要降臨在世人的兒女中間，要救贖他的人民。因為他住在肉身中，他要被稱為神的兒子，他使肉身服從父的旨意，既是父又是子——因為他是藉神的力量受孕，所以是父；因為肉身的緣故，所以是子；因此成為父和子——他們是一位神，是的，就是天地的永恆之父。」

3 Nephi 11:27 — *"And after this manner shall ye baptize in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one."*

尼腓三書11:27 —「你們要照這樣奉我的名施洗；因為看哪，我實在告訴你們，父、子、聖靈是合一的；我在父裡面，父在我裡面，我與父原為一。」

Mormon 7:7 — *"...Christ the Lord, the very Eternal Father..."*

摩門書7:7 —「.....基督主，就是永恆之父.....」

Testimony of the Three Witnesses (preface to the Book of Mormon) — *"And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."*

三位證人的見證(摩門經前言)——「願榮耀歸於父、子和聖靈，即一位神。阿們。」

The contradiction is glaring: the Book of Mormon repeatedly calls God, Christ, and the Holy Ghost "one God" and even identifies Christ as "the very Eternal Father." Yet later LDS scripture (D&C 130:22) and Joseph Smith's King Follett Discourse teach that they are three separate, physically distinct beings. If the Book of Mormon is "the most correct of any book on earth," then the later LDS scriptures and prophetic teachings contradict the most correct book. Mormonism cannot have it both ways.

矛盾顯而易見：摩門經反覆稱上帝、基督和聖靈為「一位神」，甚至將基督認定為「永恆之父本身」。然而後來的LDS經典(D&C 130:22)和約瑟·斯密的金·弗雷特講道教導他們是三位分離的、物質上不同的存有。如果摩門經是「地上最正確的書」，那麼後來的LDS經典和先知教導就與這本最正確的書相矛盾。摩門教不能兩者兼得。

C. BIBLICAL REBUKE: THE ONENESS OF GOD | 聖經的駁斥：上帝的合一性

1. The Shema — Deuteronomy 6:4 | 示瑪——申命記6:4

Hebrew (Masoretic Text): 希伯來文(馬所拉文本):

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Transliteration: *Shema Yisra'el YHWH Eloheinu YHWH Echad* 音譯: Shema Yisra'el YHWH Eloheinu YHWH Echad

Translation: "Hear, O Israel: the LORD our God, the LORD is one." 翻譯:「以色列啊，你要聽！耶和華——我們的上帝，耶和華是獨一的。」

Greek (Septuagint, LXX): 希臘文(七十士譯本, LXX):

Ἄκουε, Ἰσραὴλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστίν.

Transliteration: *Akoue, Israēl; Kyrios ho Theos hēmōn Kyrios heis estin.* 音譯: Akoue, Israēl; Kyrios ho Theos hēmōn Kyrios heis estin.

Translation: "Hear, O Israel: the Lord our God, the Lord is one." 翻譯:「以色列啊, 你要聽! 主——我們的上帝, 主是獨一的。」

The word **אֶחָד** (*echad*) — "one" — in Hebrew denotes absolute numerical unity. While some argue it can denote composite unity (as in Genesis 2:24, "the two shall become one [*echad*] flesh"), this is a grammatical function of context, not an inherent meaning of the word itself. In the Shema, it modifies YHWH as a proper noun — there is ONE Lord, not three separate Lords or three separate gods united in purpose.

希伯來文中的**אֶחָד** (*echad*) ——「一」——表示絕對的數字合一。雖然有人辯稱它可表示複合的合一(如創世記2:24, 「二人成為一[*echad*]體」), 但這是語境的語法功能, 而非該詞本身的固有含義。在示瑪中, 它修飾YHWH作為專有名詞——只有一位主, 而非三位分離的主或三位在目的上合一的分離之神。

The Greek LXX uses **εἷς** (*heis*), the masculine numeral "one," which is absolute and admits no division.

希臘文LXX使用**εἷς** (*heis*), 陽性數詞「一」, 這是絕對的, 不容分割。

2. Isaiah 43:10 | 以賽亞書43:10

Hebrew: 希伯來文:

לֹפְנַי לֹא־נוֹצָר אֵל וְאַחֲרַי לֹא יִהְיֶה

Transliteration: *Lefanai lo-notzar El, ve'acharai lo yihyeh* 音譯: Lefanai lo-notzar El, ve'acharai lo yihyeh

Translation: "Before me no god was formed, nor shall there be after me." 翻譯:「在我以前沒有真神被造, 在我以後也必沒有。」

LXX Greek: 七十士譯本希臘文:

ἐμπροσθέν μου οὐκ ἐγένετο ἄλλος θεὸς καὶ μετ' ἐμὲ οὐκ ἔσται.

Transliteration: *emprosthen mou ouk egeneto allos theos kai met' eme ouk estai.* 音譯: emprosthen mou ouk egeneto allos theos kai met' eme ouk estai.

Translation: "Before me there was no other god, and after me there shall not be." 翻譯:「在我以前沒有別的神, 在我以後也不會有。」

This verse annihilates the Mormon claim that God was once a man who became a god, and that humans can likewise become gods. YHWH declares that no god was formed before Him and none shall exist after Him. There is no eternal progression of gods, no chain of deified beings. The Mormon doctrine of eternal progression and plural gods stands in direct, irreconcilable opposition to this divine declaration.

這節經文徹底摧毀了摩門教關於上帝曾經是凡人後來成為神、人類同樣可以成為神的主張。YHWH宣告在祂之前沒有神被造，在祂之後也不會有。沒有神的永恆進步，沒有神化存有的連鎖。摩門教的永恆進步和多神教義與這神聖宣告直接、不可調和地對立。

3. Isaiah 44:6 | 以賽亞書44:6

Hebrew: 希伯來文：

כֹּה־אָמַר יְהוָה מֶלֶךְ יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת אֲנִי רִשְׁוֹן וְאֲנִי אַחֲרֹן וּמִבְּלַעַד אֵין אֱלֹהִים

Transliteration: *Koh-amar YHWH Melekh Yisra'el veGo'alo YHWH Tzeva'ot: Ani rishon va'ani acharon, umibbal'adai ein Elohim.* 音譯：Koh-amar YHWH Melekh Yisra'el veGo'alo YHWH Tzeva'ot: Ani rishon va'ani acharon, umibbal'adai ein Elohim.

Translation: "Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: I am the First and I am the Last; besides me there is no God." 翻譯：「耶和華——以色列的王、以色列的救贖主、萬軍之耶和華如此說：我是首先的，我是末後的；除我以外再沒有真神。」

LXX Greek: 七十士譯本希臘文：

Οὕτως λέγει ὁ Θεὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ ὁ ρυσάμενος αὐτὸν Θεὸς σαβαωθ· Ἐγὼ πρῶτος καὶ ἐγὼ μετὰ ταῦτα, πλὴν ἐμοῦ οὐκ ἔστιν θεός.

Transliteration: *Houtōs legei ho Theos ho basileus tou Israēl ho rysamenos auton Theos sabaōth; Egō prōtos kai egō meta tauta, plēn emou ouk estin theos.* 音譯：Houtōs legei ho Theos ho basileus tou Israēl ho rysamenos auton Theos sabaōth; Egō prōtos kai egō meta tauta, plēn emou ouk estin theos.

Translation: "Thus says God, the King of Israel who redeemed him, God of hosts: I am first and I am after these things; besides me there is no god." 翻譯：「上帝——以色列的王、救贖他的萬軍之上帝如此說：我是首先的，我在這些事之後仍在；除我以外再沒有神。」

Note the extraordinary statement: YHWH says He is **both** King of Israel **and** Redeemer. In the New Testament, Christ is called both King and Redeemer. This is not two gods cooperating; it is one God fulfilling both roles — the mystery of the Trinity.

注意這非凡的宣告：YHWH說祂既是以色列的王又是救贖主。在新約中，基督被稱為王和救贖主。這不是兩位神在合作；這是一位神履行兩個角色——三位一體的奧秘。

4. John 1:1 — The Logos Theology | 約翰福音1:1——道的神學

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.

Translation: "In the beginning was the Word, and the Word was with God, and the Word was God." 翻譯:「太初有道, 道與上帝同在, 道就是上帝。」

၀၈) ၂၀၈၂-၂၀၈၆-၂၈၂၂၀ ၂၈၂၂ ၆၀၂ ၂၀၈၂-၂၀၈၆-၂၈၂၂ ၀၈၂ ၂၈၂၂ ၂၀၈၂-၂၀၈၆-၂၈၂၂ ၆၀၂
 ၂၈၂၂

Translation: "In the beginning was the Word, and the Word was with God, and God was the Word." 翻譯：「太初有道，道與上帝同在，上帝就是道。」

希臘文語法精確且在神學上具有決定性。子句 **καὶ Θεὸς ἦν ὁ Λόγος** (*kai Theos ēn ho Logos*) 將 **Θεός** (*Theos*, 「神」) 置於謂語位置而無冠詞，這在通用希臘文中表明道分享了神的本質或本體，而 **ὁ Λόγος** (*ho Logos*) 上的冠詞將道認定為一個獨立的位格。這正是三位一體教義的定義：子在位格上有別但在本質上 (*ὁμοούσιος*, *homoousios*) 與父相同。道不是「一個」神 (如耶和華見證人和隱含地摩門教可能翻譯的那樣)，也不僅僅是作為獨立實體「與」神同在；道就是神——同一位神聖存有。

敘利亞文別西大譯本同樣強調：𐤀𐤏𐤁𐤏 𐤐𐤓 𐤓𐤐𐤓𐤏𐤓𐤏𐤁𐤏 𐤓𐤓𐤏 — *w-Alāhā ithawhi hwā hū Melthā*——「上帝就是祂，道。」敘利亞文使用𐤓𐤓𐤏 (*Alāhā*, 「上帝」) 的強調形式配合代詞 *hū* (「祂」)，強烈宣告道的完全神性。

ಅಭಿಪ್ರಾಯ ಲೇಖಕರು ಲಲಿಪುಷ್ಪ ಶಬ್ದದಿಂದ ಪದ್ಯವನ್ನು

Transliteration: *Meṭul d-beh ʿāmar kulleh mulyā d-Alāhuthā gushma'ith* 音譯: Meṭul d-beh ʿāmar kulleh mulyā d-Alāhuthā gushma'ith

Translation: "Because in Him dwells all the fullness of the Godhead bodily." 翻譯:「因為在祂裡面住著神性的全部豐盛, 以身體的方式。」

Paul uses **θεότης** (*theotēs*), from **θεός** (*theos*), meaning "deity" or "divine nature" — the abstract essence of what it means to be God. This is stronger than **θειότης** (*theiotes*, "divinity" in a general sense, used in Romans 1:20). ALL the fullness (πᾶν τὸ πλήρωμα, *pan to plērōma*) of divine essence dwells in Christ. Not a portion, not a delegation of authority — ALL of it. If the Father and Son were separate gods, how could ALL the fullness of deity dwell in the Son? This passage destroys the Mormon notion of separate divine beings.

保羅使用**θεότης** (*theotēs*), 源自**θεός** (*theos*), 意為「神性」或「神聖本質」——作為上帝的抽象本質。這比**θειότης** (*theiotes*, 在一般意義上的「神聖」, 用於羅馬書1:20)更強。神聖本質的全部 (πᾶν τὸ πλήρωμα, *pan to plērōma*) 豐盛都居住在基督裡面。不是一部分, 不是權柄的委派——全部。如果父和子是分離的神, 那麼神性的全部豐盛怎能住在子裡面? 這段經文摧毀了摩門教分離神聖存有的概念。

The Syriac ܐܠܗܘܬܐ (*Alāhuthā*, "Godhood/Deity") is equally absolute.

敘利亞文 ܐܠܗܘܬܐ (*Alāhuthā*, 「神格/神性」) 同樣是絕對的。

7. From the Ethiopian Canon: 1 Enoch 9:4 | 衣索比亞正典: 以諾一書9:4

Ge'ez (Ethiopic): 吉茲語 (衣索比亞文):

አንተ ብቻህ አምላክ አማልክት ወጌታ ለጌቶች

Transliteration: *Antä beččah Amlākä amālekt wä-Gētā lä-gētoč* 音譯: Antä beččah Amlākä amālekt wä-Gētā lä-gētoč

Translation: "You alone are the God of gods and the Lord of lords." 翻譯:「唯獨你是眾神之神、眾主之主。」

In 1 Enoch, the angelic watchers address God as the sole supreme deity — "You alone" (ብቻህ, *beččah*). There is no pantheon of co-equal gods. The phrase "God of gods" does not affirm polytheism but rather asserts that whatever else may bear the title "god" (angels, false gods), YHWH alone possesses true deity. This is consistent with Psalm 82, where God stands in the divine assembly and judges the "gods" (i.e., corrupt judges/angels), not co-equal deities.

在以諾一書中, 守望天使稱上帝為唯一的至高神——「唯獨你」(ብቻህ, *beččah*)。沒有共同平等之神的萬神殿。「眾神之神」這個片語並不肯定多神論, 而是斷言, 無論什麼可能帶有「神」的稱號(天使、假神), 唯獨YHWH擁有真正的神性。這與詩篇82篇一致, 上帝站在神聖的會議中審判「眾神」(即腐敗的審判官/天使), 而非共同平等的神祇。

8. From the Ethiopian Canon: 1 Enoch 84:2–3 | 衣索比亞正典：以諾一書84:2–3

Ge'ez: 吉茲語：

ቡሩክ ኣንቲ ኢግዚኦ ንጉሥ ዐቢይ ወኃያል በዐቢዩ ዚኣክ ጌታ ዘኾሉ ፍጥረት ዘሰማይ

Transliteration: *Buruk antä Egzi'o, Negus 'abiy wä-häyäl bä-'abiyä zi'akä, Gētā zä-kullu feṭrät zä-sämāy* 音譯: Buruk antä Egzi'o, Negus 'abiy wä-häyäl bä-'abiyä zi'akä, Gētā zä-kullu feṭrät zä-sämāy

Translation: "Blessed are You, O Lord, great King and mighty in Your greatness, Lord of all creation of heaven." 翻譯:「你是應當稱頌的，主啊，偉大的王，以你的偉大為大能者，天上一切受造物的主。」

God is addressed as sovereign Lord of ALL creation — not as one god among many, not as the chief god in a pantheon, but as the absolute Creator-Lord. This is incompatible with the Mormon belief that God was once a man and that there are other gods.

上帝被稱為一切受造物的至高主——不是眾神之一，不是萬神殿中的主神，而是絕對的創造者-主。這與摩門教認為上帝曾是凡人且存在其他神的信仰不相容。

IV. HERESY TWO: GOD AS A CORPOREAL BEING OF FLESH AND BONES

異端之二：上帝為有骨有肉的肉身存有

A. THE MORMON CLAIM | 摩門教之主張

D&C 130:22: *"The Father has a body of flesh and bones as tangible as man's."*

教義和聖約130:22:「父有像人一樣可觸摸的骨肉身體。」

B. BIBLICAL REBUKE | 聖經的駁斥

1. John 4:24 | 約翰福音4:24

Koine Greek: 通用希臘文：

πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

Transliteration: *Pneuma ho Theos, kai tous proskunountas auton en pneumatī kai alētheia dei proskunein.* 音譯: Pneuma ho Theos, kai tous proskunountas auton en pneumatī kai alētheia dei proskunein.

Translation: "God is Spirit, and those who worship Him must worship in spirit and truth." 翻譯: 「上帝是靈, 那些敬拜祂的人必須用心靈和誠實來敬拜。」

Syriac (Peshitta): 敘利亞文(別西大譯本):

ܪܘܗܐ ܗܘ ܐܠܗܐ ܠܠܗܘܬܐ ܕܝܠܠܗܘܬܐ ܕܝܠܠܗܘܬܐ ܕܝܠܠܗܘܬܐ ܕܝܠܠܗܘܬܐ

Transliteration: *Ruḥā hu Alāhā, w-aylēn d-sāgdhin leh b-ruḥ w-ba-shrārā wāle d-nesgedun* 音譯: Ruḥā hu Alāhā, w-aylēn d-sāgdhin leh b-ruḥ w-ba-shrārā wāle d-nesgedun

Translation: "God is Spirit, and those who worship Him in spirit and in truth ought to worship." 翻譯: 「上帝是靈, 那些在靈和真理中敬拜祂的人理應敬拜。」

Jesus Himself — the one whom Mormons claim appeared with the Father in the First Vision — declares that **God is Spirit** (πνεῦμα, *pneuma*). The Greek construction πνεῦμα ὁ Θεός places πνεῦμα first for emphasis: Spirit is what God IS. The Syriac ܪܘܗܐ ܗܘ ܐܠܗܐ (*Ruḥā hu Alāhā*) likewise places "Spirit" first emphatically. This is a categorical, essential statement about God's nature, not a description of one of His attributes among many. God does not *have* a spirit; God *IS* spirit. D&C 130:22 directly contradicts Jesus Christ Himself.

耶穌自己——摩門教聲稱在第一次異象中與天父一起顯現的那位——宣告上帝是靈(πνεῦμα, *pneuma*)。希臘文結構πνεῦμα ὁ Θεός將πνεῦμα放在前面以示強調:靈就是上帝之所是。敘利亞文ܪܘܗܐ ܗܘ ܐܠܗܐ(*Ruḥā hu Alāhā*)同樣將「靈」強調性地放在前面。這是關於上帝本質的範疇性、本質性陳述, 而非對祂眾多屬性之一的描述。上帝不是有靈; 上帝是靈。教義和聖約130:22直接與耶穌基督自己的話相矛盾。

2. Luke 24:39 — The Distinction Between the Incarnate Son and the Father | 路加福音 24:39——道成肉身之子與父的區別

Koine Greek: 通用希臘文:

ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

Transliteration: *idete tas cheiras mou kai tous podas mou, hoti egō eimi autos; psēlaphēsate me kai idete, hoti pneuma sarka kai ostea ouk echei kathōs emē theōreite echonta.* 音譯: idete tas cheiras mou kai tous podas mou, hoti egō eimi autos; psēlaphēsate me kai idete, hoti pneuma sarka kai ostea ouk echei kathōs emē theōreite echonta.

Translation: "See my hands and my feet, that it is I myself; touch me and see, for a spirit does not have flesh and bones as you see that I have." 翻譯: 「你們看我的手, 我的腳, 就知道實在是我了。摸我看看, 因為靈沒有骨有肉, 你們看我是有的。」

Mormons cite this verse to argue that the resurrected Christ had a body of flesh and bones, and therefore the Father does too. But the verse proves the opposite of their claim. Jesus says **"a spirit does not have flesh and bones"** — He is distinguishing His *incarnate, resurrected state* from the nature of a spirit. Since John 4:24 tells us God the Father IS Spirit, and Jesus here tells us a spirit does NOT have flesh and bones, the logical conclusion is that the Father does NOT have a body of flesh and bones. The Son has one because of the Incarnation; the Father has never been incarnate.

摩門教引用這節經文辯稱復活的基督有骨肉身體，因此父也有。但這節經文證明的恰恰相反。耶穌說**「靈沒有骨有肉」**——祂是在區分祂的道成肉身、復活狀態與靈的本質。既然約翰福音 4:24 告訴我們上帝父是靈，而耶穌在這裡告訴我們靈沒有骨有肉，邏輯結論就是父沒有骨肉身體。子有骨肉身體是因為道成肉身；父從未道成肉身。

3. From the Deuterocanon: Wisdom of Solomon 1:7 | 次經：所羅門智慧書 1:7

Greek (Original): 希臘文(原文):

ὅτι πνεῦμα Κυρίου πεπλήρωκεν τὴν οἰκουμένην, καὶ τὸ συνεχὸν τὰ πάντα γινῶσιν ἔχει φωνῆς.

Transliteration: *hoti pneuma Kyriou peplērōken tēn oikoumenēn, kai to synechon ta panta gnōsin echei phōnēs.* 音譯: *hoti pneuma Kyriou peplērōken tēn oikoumenēn, kai to synechon ta panta gnōsin echei phōnēs.*

Translation: "For the Spirit of the Lord fills the world, and that which holds all things together has knowledge of every voice." 翻譯:「因為主的靈充滿世界，那維繫萬有的知道一切的聲音。」

God's Spirit FILLS the world — omnipresent. A being with a localized body of flesh and bones cannot fill the entire world simultaneously. This passage affirms the incorporeal, omnipresent nature of God.

上帝的靈充滿世界——無所不在。一個擁有局限性骨肉身體的存有不可能同時充滿整個世界。這段經文肯定了上帝非物質的、無所不在的本質。

V. HERESY THREE: GOD HAS A WIFE (HEAVENLY MOTHER) — THE CANAANITE PARALLEL

異端之三：上帝有妻子(天母)——迦南異教之平行

A. THE MORMON CLAIM | 摩門教之主張

The official LDS essay "Mother in Heaven" teaches: *"The Church of Jesus Christ of Latter-day Saints teaches that all human beings, male and female, are beloved spirit children of heavenly parents, a Heavenly Father and a Heavenly Mother."* Eliza R. Snow's hymn, endorsed by LDS prophets, declares: *"In the heav'ns are parents single? No, the thought makes reason stare; Truth is reason—truth eternal tells me I've a mother there."* Some early LDS leaders taught God has multiple wives.

LDS官方論文「天上的母親」教導：「耶穌基督後期聖徒教會教導所有人類，無論男女，都是天上的父母——天父和天母——所深愛的靈體兒女。」伊莉莎·斯諾的聖詩（得到LDS先知的認可）宣告：「天上的父母是獨身的嗎？不，這想法使理性驚駭；真理是理性——永恆的真理告訴我那裡有我的母親。」一些早期LDS領袖教導上帝有多位妻子。

B. THE PAGAN PARALLEL: THIS IS LITERALLY CANAANITE THEOLOGY | 異教平行：這就是迦南異教神學

This is the most damning connection in the entire thesis. The Mormon doctrine of a divine Father-God with a divine wife is not merely *similar to* ancient Canaanite theology — it is *structurally identical*.

這是整篇論文中最具致命性的聯繫。摩門教關於一位有神聖妻子的天父上帝的教義，不僅僅是類似於古代迦南神學——它在結構上完全相同。

The Canaanite Pantheon | 迦南萬神殿

The Ugaritic texts discovered at Ras Shamra (ancient Ugarit, Syria), dating to approximately 1275 BC, reveal a pantheon headed by **El** (𐎎𐎗𐎍, 'il), the chief god, and his consort **Athirat/Asherah** (𐎠𐎲𐎠𐎫𐎗𐎪, 'atrt), who is called "Lady Asherah of the Sea" and is the mother of the seventy gods. Together, El and Asherah are the divine parents who procreated the other gods.

在拉斯沙姆拉（古代烏加里特，敘利亞）發現的烏加里特文獻，約可追溯至公元前1275年，揭示了一個以厄勒（𐎎𐎗𐎍, 'il），主神，及其配偶亞提拉特/亞舍拉（𐎠𐎲𐎠𐎫𐎗𐎪, 'atrt），被稱為「海之亞舍拉女主」且是七十位神的母親。厄勒和亞舍拉共同是生育其他神祇的神聖父母。

Compare this directly to Mormonism:

將此直接與摩門教比較：

Canaanite Religion 迦南宗教

El — chief god, father of the gods 厄勒
——主神，眾神之父

Mormon Theology 摩門神學

Heavenly Father — chief God, father of spirit children 天父——最高的神，靈體兒女之父

Asherah — consort/wife of El, mother of the gods 亞舍拉——厄勒的配偶/妻子，眾神之母

Heavenly Mother — wife of God, mother of spirit children 天母——上帝的妻子，靈體兒女之母

The gods are offspring of El and Asherah 眾神是厄勒和亞舍拉的後裔

Humans are spirit offspring of Heavenly Parents 人類是天上父母的靈體後裔

El has a physical form, sits on a throne 厄勒有物質形體，坐在寶座上

God has a body of flesh and bones, sits on a throne 上帝有骨肉身體，坐在寶座上

Multiple goddesses consort with El 多位女神與厄勒為配

Some LDS leaders taught God has multiple wives 一些LDS領袖教導上帝有多位妻子

Divine council of the gods 眾神的神聖議會

Council of the Gods (Abraham 4; King Follett Discourse) 眾神的議會(亞伯拉罕書4章; 金·弗雷特講道)

Greek Parallel: Zeus and Hera | 希臘平行: 宙斯與赫拉

The Wikipedia article on Canaanite religion itself notes: *"The union of El Elyon and his consort Asherah would be analogous to the Titans Cronus and Rhea in Greek mythology."* But the functional parallel is even stronger with **Zeus** (Ζεύς) and **Hera** (Ἥρα): Zeus is the chief god, Hera is his divine wife; together they preside over Olympus and procreate divine and semi-divine offspring. Zeus also has multiple consorts (Leto, Demeter, Maia, etc.) — precisely as some LDS leaders taught that God has multiple wives.

維基百科關於迦南宗教的條目本身指出:「至高厄勒與其配偶亞舍拉的結合，類似於希臘神話中泰坦克洛諾斯和瑞亞。」但功能上的平行與宙斯(Ζεύς)和赫拉(Ἥρα)更為強烈:宙斯是主神，赫拉是他的神聖妻子;他們共同主持奧林匹斯山並生育神聖和半神聖的後裔。宙斯也有多位配偶(勒托、德墨忒爾、邁亞等)——正如一些LDS領袖教導上帝有多位妻子。

Roman Parallel: Jupiter and Juno | 羅馬平行: 朱庇特與朱諾

In Roman religion, **Jupiter** (Iuppiter) was the supreme god, and **Juno** (Iuno) was his wife and queen of the gods. The Encyclopaedia Britannica describes Juno as the "chief goddess and female counterpart of Jupiter, closely resembling the Greek Hera." The Capitoline Triad — Jupiter, Juno, and Minerva — ruled Rome's religious life, with Jupiter and Juno as the divine married couple presiding over all.

在羅馬宗教中，朱庇特(Iuppiter)是至高的神，朱諾(Iuno)是他的妻子和眾神之后。大英百科全書將朱諾描述為「首席女神和朱庇特的女性對應者，與希臘赫拉非常相似。」卡庇托林三柱神——朱庇特、朱諾和密涅瓦——統治羅馬的宗教生活，朱庇特和朱諾作為主持一切的神聖夫妻。

Mesopotamian Parallel: Enlil and Ninlil | 美索不達米亞平行: 恩利爾與寧利爾

In Sumerian theology, **Enlil** was the supreme god of the Mesopotamian pantheon, and **Ninlil** was his wife. Together they declared the fates of gods and humans. The myth "Enlil and Ninlil: The Marriage of Sud" describes how Ninlil became the divine consort. The pattern is the same: a supreme male god, a divine female consort, and divine offspring.

在蘇美爾神學中，恩利爾是美索不達米亞萬神殿的至高神，寧利爾是他的妻子。他們共同宣告眾神和人類的命運。神話「恩利爾和寧利爾：蘇德的婚姻」描述了寧利爾如何成為神聖配偶。模式相同：一位至高的男性神、一位神聖的女性配偶，以及神聖的後裔。

The pattern is universal in paganism and utterly absent in biblical revelation. The prophets of Israel consistently condemned the worship of Asherah alongside YHWH as the very epitome of apostasy.

這一模式在異教中是普遍的，在聖經啟示中完全不存在。以色列的先知們始終如一地譴責在YHWH旁邊崇拜亞舍拉，視之為叛教的極致。

C. BIBLICAL REBUKE: THE CONDEMNATION OF ASHERAH WORSHIP | 聖經的駁斥：對亞舍拉崇拜的定罪

1. 1 Kings 15:13 | 列王紀上15:13

Hebrew: 希伯來文：

וְגַם אֶת־מַעֲכָה אִמּוֹ וַיִּסְרָהּ מִגְּבִירָה אֲשֶׁר עָשְׂתָה מִפְּלֶצֶת לָאֲשֶׁרָה

Transliteration: *Vegam et-Ma'akhah immo vaysireh miggvirah asher āsetāh mifletset la-Asherah* 音譯：Vegam et-Ma'akhah immo vaysireh miggvirah asher āsetāh mifletset la-Asherah

Translation: "He also removed Maacah his mother from being queen mother, because she had made an abominable image for Asherah." 翻譯：「他也將他母親瑪迦從太后的位分上廢了，因為她做了可憎的偶像給亞舍拉。」

King Asa's act of removing Asherah worship was commended as righteous. Making an image for Asherah — giving YHWH a divine female consort — was called מִפְּלֶצֶת (*mifletset*), an "abominable thing."

亞撒王移除亞舍拉崇拜的行為被稱讚為義舉。為亞舍拉製造偶像——給YHWH一位神聖的女性配偶——被稱為 מִפְּלֶצֶת (*mifletset*)，「可憎之物」。

2. 2 Kings 23:4–7 — Josiah's Reforms | 列王紀下23:4–7——約西亞的改革

Hebrew (v. 4, excerpt): 希伯來文(第4節，節選)：

לְהוֹצִיא מִהֵיכַל יְהוָה אֶת כָּל־הַכֵּלִים הָעֲשׂוּיִם לְבַעַל וְלָאֲשֶׁרָה

Transliteration: *lehotzi mehekhal YHWH et kol-hakkelim haaśuyim laBa'al velaAsherah* 音譯: lehotzi mehekhal YHWH et kol-hakkelim haaśuyim laBa'al velaAsherah

Translation: "to bring out of the temple of the LORD all the vessels made for Baal and for Asherah" 翻譯:「將耶和華殿中為巴力和亞舍拉所造的一切器皿都搬出來」

King Josiah's righteous reforms included purging the Temple of YHWH from objects dedicated to Baal and Asherah. The worship of Asherah alongside YHWH — giving God a wife — was not "restored truth" but *contamination* of true worship with Canaanite paganism. Mormonism, in introducing a "Heavenly Mother" as God's wife, is reintroducing the very heresy that Josiah purged from the Temple.

約西亞王的義行改革包括將耶和華殿中獻給巴力和亞舍拉的器物清除出去。在YHWH旁邊崇拜亞舍拉——給上帝一位妻子——不是「復興的真理」，而是以迦南異教污染真正的敬拜。摩門教引入「天母」作為上帝的妻子，是在重新引入約西亞從聖殿中清除的那個異端。

3. Judges 3:7 | 士師記3:7

Hebrew: 希伯來文:

וַיַּעַשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הָרַע בְּעֵינֵי יְהוָה וַיִּשְׁכְּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיַּעַבְדוּ אֶת־הַבְּעָלִים
וְאֶת־הָאֲשֵׁרוֹת

Transliteration: *Vaya'asu venei-Yisra'el et-hara' be'einei YHWH vayyishkechu et-YHWH Eloheihem vaya'avdu et-haBe'alim ve'et-haAsherot* 音譯: Vaya'asu venei-Yisra'el et-hara' be'einei YHWH vayyishkechu et-YHWH Eloheihem vaya'avdu et-haBe'alim ve'et-haAsherot

Translation: "And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served the Baals and the Asheroth." 翻譯:「以色列人行耶和華眼中看為惡的事，忘記了耶和華他們的上帝，去服事眾巴力和眾亞舍拉。」

LXX Greek: 七十士譯本希臘文:

καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ τὸ πονηρὸν ἐνώπιον Κυρίου καὶ ἐπελάθοντο
Κυρίου τοῦ Θεοῦ αὐτῶν καὶ ἐλάτρευσαν τοῖς Βααλὶμ καὶ τοῖς ἄλσεσιν.

Transliteration: *kai epoiēsan hoi huioi Israēl to ponēron enōpion Kyriou kai epelathonto Kyriou tou Theou autōn kai elatreusan tois Baalim kai tois alsessin.* 音譯: kai epoiēsan hoi huioi Israēl to ponēron enōpion Kyriou kai epelathonto Kyriou tou Theou autōn kai elatreusan tois Baalim kai tois alsessin.

Translation: "And the children of Israel did evil before the Lord and forgot the Lord their God and served the Baals and the groves [Asheroth]." 翻譯:「以色列的子民在主面前行惡事，忘記了主他們的上帝，服事了眾巴力和亞舍拉聖林。」

The worship of "the Baals and the Asheroth" — divine couples, gods with goddess consorts — was the definitive sin of Israel's apostasy. When Mormonism teaches that God has a wife, it commits the precise sin that the book of Judges identifies as "evil in the sight of the LORD."

崇拜「眾巴力和眾亞舍拉」——神聖夫妻、有女神配偶的眾神——是以色列叛教的標誌性罪行。當摩門教教導上帝有妻子時，它犯下了士師記認為「耶和華眼中看為惡」的那個確切罪行。

4. From the Ethiopian Canon: Book of Jubilees 1:7–9 | 衣索比亞正典：禧年書1:7–9

Ge'ez: 吉茲語：

ወይሰግዱ ለእማልክት ባዕድ ወለስእርት ወለግልፍ ወለጸዋዕት ሐሰት

Transliteration: *Wä-yesägdu lä-amālekt bā'ed wä-lä-se'ert wä-lä-gelef wä-lä-šāwā'et ḥāsāt* 音譯：Wä-yesägdu lä-amālekt bā'ed wä-lä-se'ert wä-lä-gelef wä-lä-šāwā'et ḥāsāt

Translation: "And they will worship strange gods and images and every abomination and false thing." 翻譯：「他們將敬拜外邦的神、偶像和一切可憎之物及虛假之事。」

The Book of Jubilees, preserved in full only in the Ethiopian Ge'ez canon, prophesies that Israel will turn to "strange gods" (እማልክት ባዕድ, *amālekt bā'ed*) — foreign deities. The worship of Asherah was precisely this: importing a foreign deity into YHWH worship. The Mormon Heavenly Mother is the modern form of this ancient apostasy.

禧年書——僅在衣索比亞吉茲語正典中完整保存——預言以色列將轉向「外邦的神」(እማልክት ባዕድ, *amālekt bā'ed*)——外國神祇。崇拜亞舍拉正是如此：將外邦神祇引入YHWH的崇拜中。摩門教的天母是這古老叛教的現代形式。

5. Isaiah 44:8 | 以賽亞書44:8

Hebrew: 希伯來文：

הֵיִשׁ אֱלֹהִים מִבְּלַעַדִּי וְאֵין צוּר בַּל־יָדַעְתִּי

Transliteration: *Hayesh Eloah mibal'adai? Ve'ein Tzur bal-yadati.* 音譯：Hayesh Eloah mibal'adai? Ve'ein Tzur bal-yadati.

Translation: "Is there a God besides me? There is no Rock; I know not any." 翻譯：「除我以外豈有真神嗎？誠然沒有磐石，我不知道一個。」

YHWH does not know of any other god. If there were a "Heavenly Mother" deity alongside Him, He would certainly know of her. His emphatic denial of any god besides Himself eliminates the possibility of a divine consort.

YHWH不知道有任何其他的神。如果在祂旁邊有一位「天母」神祇，祂當然會知道她。祂對除自己以外的任何神的強烈否認，消除了神聖配偶的可能性。

VI. HERESY FOUR: PLURALITY OF GODS AND HUMAN DEIFICATION

異端之四：多神論與人類神化

A. THE MORMON CLAIM | 摩門教之主張

The Book of Abraham (Pearl of Great Price) 4:1: *"And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth."*

亞伯拉罕書(無價珍珠)4:1:「那時主說：讓我們下去。他們就在起初下去了，就是那些神，組織和構成了天和地。」

Throughout Abraham 4–5, the plural **"the Gods"** (not "God") appears in virtually every verse: "the Gods said," "the Gods ordered," "the Gods organized," "the Gods prepared," "the Gods saw." This is not the royal "we" or the Trinitarian "us" of Genesis 1:26 — it is explicit, grammatical, theological polytheism.

在亞伯拉罕書4–5章中，複數的「眾神」(不是「上帝」)幾乎出現在每一節中：「眾神說」、「眾神命令」、「眾神組織」、「眾神預備」、「眾神看到」。這不是創世記1:26中的尊嚴複數「我們」或三位一體的「我們」——這是明確的、語法的、神學的多神論。

Joseph Smith's King Follett Discourse (1844): *"In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted [prepared] a plan to create the world and people it."*

約瑟·斯密的金·弗雷特講道(1844年)：「在起初，眾神的首領召開了眾神的議會；他們聚在一起策劃了一個計畫來創造世界並使之有人居住。」

D&C 132:20: *"Then shall they be gods... Then shall they be gods, because they have all power."*

教義和聖約132:20：「那時他們就是眾神……那時他們就是眾神，因為他們有一切能力。」

B. PAGAN PARALLEL: THE DIVINE COUNCIL | 異教平行：神聖議會

The "council of the Gods" in Joseph Smith's King Follett Discourse is a mirror image of the Canaanite **divine council** (*phr 'ilm*, "assembly of the gods") described in the Ugaritic texts (KTU 1.15.3.18–19), where El presides over a council of deities in his cosmic mountain. It is also parallel to the Mesopotamian divine assembly, where Enlil presided over the council of gods at

Nippur, and to the Greek assembly on Mount Olympus where Zeus presided over the twelve Olympian gods.

約瑟·斯密金·弗雷特講道中的「眾神的議會」是迦南神聖議會 (*p̄hr 'ilm*, 「眾神的集會」) 的鏡像——在烏加里特文獻 (KTU 1.15.3.18–19) 中描述, 厄勒在其宇宙山上主持眾神的議會。它也平行於美索不達米亞的神聖集會——恩利爾在尼普爾主持眾神的議會, 以及希臘奧林匹斯山上的集會——宙斯主持十二位奧林匹斯神。

C. BIBLICAL REBUKE | 聖經的駁斥

1. Isaiah 45:5–6 | 以賽亞書45:5–6

Hebrew: 希伯來文:

אֲנִי יְהוָה וְאֵין עוֹד זֹלָתִי אֵין אֱלֹהִים

Transliteration: *Ani YHWH ve'ein od zulati ein Elohim* 音譯: Ani YHWH ve'ein od zulati ein Elohim

Translation: "I am the LORD, and there is no other; besides me there is no God." 翻譯: 「我是耶和華, 再沒有別的; 除我以外再沒有真神。」

The phrase **עוֹד אֵין** (*ein od*, "there is no more/other") is absolute negation. It does not mean "there are other gods but I am the chief one." It means there is NO OTHER GOD — period. This demolishes the entire foundation of Mormon polytheism.

短語**עוֹד אֵין** (*ein od*, 「再沒有別的」) 是絕對的否定。它不是說「有其他的神, 但我是主要的那位」。它的意思是沒有其他的神——句號。這摧毀了摩門多神論的整個基礎。

2. Mark 12:29 — Jesus Himself Quotes the Shema | 馬可福音12:29——耶穌自己引用示瑪

Koine Greek: 通用希臘文:

ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν· Ἄκουε, Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν
Κύριος εἷς ἐστιν.

Transliteration: *Apekrithē ho Iēsous hoti Prōtē estin; Akoue, Israēl, Kyrios ho Theos hēmōn Kyrios heis estin.* 音譯: Apekrithē ho Iēsous hoti Prōtē estin; Akoue, Israēl, Kyrios ho Theos hēmōn Kyrios heis estin.

Translation: "Jesus answered, 'The most important is: Hear, O Israel, the Lord our God, the Lord is one.'" 翻譯: 「耶穌回答說:『最重要的就是: 以色列啊, 你要聽, 主我們的上帝, 主是獨一的。』」

Syriac (Peshitta): 敘利亞文(別西大譯本):

ܐܢܝ ܝܗܘܗܘܐ ܘܐܝܢ ܥܘܕ ܙܠܬܝ ܐܝܢ ܐܠܘܗܝܡ

Transliteration: *Yeshū` dēn 'emar leh qadmāy men kulhun puqdānē: Shma` Isrā'il, Māryā Alāhan, Māryā ḥad hū.* 音譯: *Yeshū` dēn 'emar leh qadmāy men kulhun puqdānē: Shma` Isrā'il, Māryā Alāhan, Māryā ḥad hū.*

Translation: "But Jesus said to him, 'The first of all commandments: Hear, O Israel, the Lord our God, the Lord is one.'" 翻譯:「但耶穌對他說:『眾誠命中的第一條:以色列啊,你要聽,主我們的上帝,主是獨一的。』」

Jesus Himself — whom Mormons claim appeared in the First Vision — declares that the most important commandment begins with the Shema: God is ONE. Not "one of many." Not "one in purpose with others." **ONE.** The Greek εἷς (*heis*) and Syriac ḥad are both absolute numerical "one." If Jesus is correct — and He must be, even by Mormon standards — then the Mormon doctrine of plural gods is false.

耶穌自己——摩門教聲稱在第一次異象中顯現的那位——宣告最重要的誠命以示瑪開始:上帝是獨一的。不是「眾多中的一位」。不是「與其他在目的上合一」。獨一的。希臘文 εἷς (*heis*) 和敘利亞文 ḥad 都是絕對的數字「一」。如果耶穌是正確的——即使按照摩門教的標準祂也必須是正確的——那麼摩門教的多神教義就是錯誤的。

3. From the Deuterocanon: Sirach (Ecclesiasticus) 36:5 | 次經:德訓篇(傳道經)36:5

Greek (Original): 希臘文(原文):

ἵνα γνῶσιν, καθὼς καὶ ἡμεῖς ἐπέγνωμεν, ὅτι οὐκ ἔστιν θεὸς πλὴν σοῦ, Κύριε.

Transliteration: *hina gnōsin, kathōs kai hēmeis epegnōmen, hoti ouk estin theos plēn sou, Kyrie.* 音譯: *hina gnōsin, kathōs kai hēmeis epegnōmen, hoti ouk estin theos plēn sou, Kyrie.*

Translation: "That they may know, as we also have known, that there is no God but you, O Lord." 翻譯:「好叫他們知道,正如我們也已知道的,除你以外沒有神,主啊。」

The deuterocanonical Wisdom literature affirms absolute monotheism: οὐκ ἔστιν θεὸς πλὴν σοῦ (*ouk estin theos plēn sou*) — "there is no God except You." This leaves no room for a council of gods, a Heavenly Mother, or humans becoming gods.

次經的智慧文學肯定絕對的一神論: οὐκ ἔστιν θεὸς πλὴν σοῦ (*ouk estin theos plēn sou*) ——「除你以外沒有神」。這不給眾神的議會、天母或人類成為神留下任何空間。

4. From the Ethiopian Canon: 1 Enoch 9:4 (expanded) | 衣索比亞正典:以諾一書9:4(擴展)

Ge'ez: 吉茲語:

ወዓዲ ቃልከ ይኩን ኩሎ ወኩሎ ነገር ይርዕድ ወይንቀጥቀጥ በቅድመ ዚእክ

Transliteration: *Wä-`ādi qālekä yekun kullo wä-kullo nägär yer'ed wä-yenqetqet bä-qedmä zi'akä* 音譯: *Wä-`ādi qālekä yekun kullo wä-kullo nägär yer'ed wä-yenqetqet bä-qedmä zi'akä*

Translation: "And by Your word everything comes to be, and every matter trembles and quakes before You." 翻譯:「藉著你的話語萬物產生, 每一件事都在你面前戰兢震動。」

All of creation — ᵎᵎᵎ (*kullo*, "all/everything") — exists by God's word alone. There is no committee of gods collaborating. There is no council deciding together. There is one sovereign God whose word alone creates all things.

一切受造物——ᵎᵎᵎ(*kullo*,「一切/所有」)——唯獨藉上帝的話語而存在。沒有眾神的委員會在合作。沒有議會在一起決定。有的只是一位至高的上帝, 唯獨祂的話語創造萬物。

VII. HERESY FIVE: ETERNAL MARRIAGE AND CELESTIAL POLYGAMY

異端之五: 永恆婚姻與天國多妻制

A. THE MORMON CLAIM | 摩門教之主張

D&C 132:19–20 teaches that celestial marriage, sealed by priesthood authority, leads to exaltation and godhood: *"...they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things... Then shall they be gods."*

教義和聖約132:19–20教導由聖職權柄印證的天國婚姻導向高舉和神格:「.....他們將經過天使和眾神.....到達他們在萬物中的高舉和榮耀.....那時他們就是眾神。」

D&C 132:61–62 explicitly authorizes plural marriage: *"And again, as pertaining to the law of the priesthood—if any man espouse a virgin, and desire to espouse another, and the first give her consent... then is he justified."*

教義和聖約132:61–62明確授權多妻婚姻:「又, 關於聖職的律法——如果任何人娶一位處女為妻, 又想娶另一位, 而第一位同意.....那他就是合理的。」

B. BIBLICAL REBUKE | 聖經的駁斥

1. Matthew 22:29–30 | 馬太福音22:29–30

Koine Greek: 通用希臘文:

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μὴδὲ τὴν δύναμιν τοῦ Θεοῦ· ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.

Translation: "But Jesus answered them, 'You are wrong, because you know neither the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.'" 翻譯:「耶穌回答他們說:『你們錯了,因為你們不明白聖經,也不曉得上帝的大能。因為在復活的時候,人也不娶也不嫁,乃像天上的天使一樣。』」

[illegible]

Translation: "Jesus answered and said to them: You err because you know not the Scriptures nor the power of God. For in the resurrection women are not taken [in marriage] nor are women given to men, but they are like the angels of God in heaven." 翻譯:「耶穌回答他們說:你們錯了,因為你們不明白聖經,也不曉得上帝的大能。因為在復活時不娶也不嫁,乃像天上上帝的天使一樣。」

耶穌的話對教義和聖約132的整個大廈是毀滅性的。祂說**「在復活的時候，人也不娶也不嫁。」希臘文毫不含糊：οὔτε γαμοῦσιν οὔτε γαμίζονται——用οὔτε... οὔτε**（「既不……也不」）的雙重否定結構是範疇性的否認。敘利亞文ܠܐ... ܠܐ (lā... w-lā) 同樣強調。在復活中沒有婚姻。沒有永恆的天國婚姻。沒有藉婚姻成為神。教義和聖約132直接與耶穌基督的話相矛盾。

Greek (Original): 希臘文(原文):

ἐγὼ εἰμι Ραφαηλ, εἷς ἐκ τῶν ἑπτὰ ἁγίων ἀγγέλων, οἱ προσαναφέρουσιν τὰς
προσευχὰς τῶν ἁγίων καὶ εἰσπορεύονται ἐνώπιον τῆς δόξης τοῦ ἁγίου.

Transliteration: *Egō eimi Raphaēl, heis ek tōn hepta hagiōn angelōn, hoi prosanapherousin tas proseuchas tōn hagiōn kai eisporeuontai enōpion tēs doxēs tou hagiou.* 音譯: Egō eimi Raphaēl, heis ek tōn hepta hagiōn angelōn, hoi prosanapherousin tas proseuchas tōn hagiōn kai eisporeuontai enōpion tēs doxēs tou hagiou.

Translation: "I am Raphael, one of the seven holy angels who present the prayers of the saints and enter before the glory of the Holy One." 翻譯:「我是拉斐爾, 七位聖天使之一, 將聖徒的祈禱呈上並進入聖者榮耀之前。」

The angels stand before God and serve Him — they are not exalted married couples who have become gods. The angels are servants, not gods in training. When Jesus says the resurrected will be "like angels," He means they will be in the presence of God as glorious, immortal servants — not as married couples progressing toward godhood.

天使站在上帝面前服事祂——他們不是已經成為神的被高舉的已婚夫婦。天使是僕人, 不是正在訓練中的神。當耶穌說復活的人將「像天使一樣」時, 祂的意思是他們將作為榮耀的、不朽的僕人在上帝面前——而不是朝著神格進步的已婚夫婦。

VIII. INTERNAL CONTRADICTIONS: THE BOOK OF MORMON AGAINST LATER MORMON DOCTRINE

內在矛盾: 摩門經與後期摩門教義之衝突

This section summarizes the devastating internal evidence already cited above. The Book of Mormon, ostensibly the foundational scripture of the LDS Church, **contradicts** the later doctrines introduced by Joseph Smith in the Doctrine and Covenants, the Pearl of Great Price, and the King Follett Discourse:

本節總結上文已引用的毀滅性內部證據。摩門經, 表面上是LDS教會的基礎經典, 矛盾約瑟·斯密在教義和聖約、無價珍珠和金·弗雷特講道中引入的後期教義:

On the nature of God:

關於上帝的本質:

The Book of Mormon teaches God is one (2 Nephi 31:21; Alma 11:44; 3 Nephi 11:27; Testimony of Three Witnesses). Later LDS scripture teaches three separate gods (D&C 130:22; Abraham 4–5; King Follett Discourse).

摩門經教導上帝是合一的(尼腓二書31:21;阿爾瑪書11:44;尼腓三書11:27;三位證人的見證)。後期LDS經典教導三位分離的神(D&C 130:22;亞伯拉罕書4–5;金·弗雷特講道)。

On monotheism vs. polytheism:

關於一神論與多神論：

The Book of Mormon is emphatically monotheistic: "which is one God" appears repeatedly. The Pearl of Great Price (Abraham 4–5) is emphatically polytheistic: "the Gods" appears in virtually every verse.

摩門經強調一神論：「即一位神」反覆出現。無價珍珠(亞伯拉罕書4–5)強調多神論：「眾神」幾乎出現在每一節中。

On the identity of Christ:

關於基督的身份：

The Book of Mormon calls Christ "the very Eternal Father" (Mosiah 15:1–5; Mormon 7:7), implying a modalistic or Trinitarian Christology. Later LDS doctrine insists Christ is a completely separate being from the Father.

摩門經稱基督為「永恆之父本身」(摩賽亞書15:1–5;摩門書7:7)，暗示形態論式或三位一體式的基督論。後期LDS教義堅持基督與父是完全分離的存有。

This means either the Book of Mormon is wrong, or the later LDS scriptures are wrong. They cannot both be correct. If the Book of Mormon is "the most correct of any book on earth," then Mormonism's own foundational text refutes its later polytheistic, tri-theistic theology.

這意味著要麼摩門經是錯的，要麼後期LDS經典是錯的。兩者不可能都正確。如果摩門經是「地上最正確的書」，那麼摩門教自己的基礎文本就駁斥了其後來的多神論、三神論神學。

IX. PAGAN PARALLELS: COMPREHENSIVE COMPARISON TABLE

異教平行：綜合比較表

Mormon Doctrine 摩門教義	Canaanite Parallel 迦南平行	Mesopotamian Parallel 美索不達米亞平行	Greek Parallel 希臘平行	Roman Parallel 羅馬平行
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God the Father has a body, sits on a throne 天父有身體，坐寶座	El (𐎗𐎟) sits on a throne in his mountain abode 厄勒坐在山上居所的寶座上	Enlil sits enthroned at Ekur in Nippur 恩利爾坐在尼普爾的埃庫爾寶座上	Zeus (Ζεύς) sits on a throne on Mount Olympus 宙斯坐在奧林匹斯山的寶座上	Jupiter (Iuppiter) sits enthroned on the Capitoline Hill 朱庇特坐在卡庇托林山的寶座上
God has a wife (Heavenly Mother) 上帝有妻子 (天母)	El's consort is Asherah/Athirat 厄勒的配偶是亞舍拉/亞提拉特	Enlil's wife is Ninlil 恩利爾的妻子是寧利爾	Zeus's wife is Hera (Ἥρα) 宙斯的妻子是赫拉	Jupiter's wife is Juno (Iuno) 朱庇特的妻子是朱諾
God and wife produce spirit children 上帝與妻子生育靈體兒女	El and Asherah produce 70 gods 厄勒和亞舍拉生育70位神	Enlil and Ninlil produce divine offspring (Nanna, Nergal, etc.) 恩利爾和寧利爾生育神聖後裔	Zeus and Hera produce Ares, Hephaestus, Hebe 宙斯和赫拉生育阿瑞斯、赫淮斯托斯、赫柏	Jupiter and Juno produce Mars, Vulcan, Juventas 朱庇特和朱諾生育馬爾斯、伏爾甘、尤文塔斯
Council of the Gods (Abraham 4; King Follett) 眾神的議會	Divine assembly (<i>phr 'ilm</i>) at El's tent 厄勒帳幕中的神聖集會	Divine assembly at Nippur 尼普爾的神聖集會	Assembly of the twelve Olympians 十二奧林匹斯神的集會	Capitoline Triad and council of gods 卡庇托林三柱神和眾神議會
God was once a man who became God 上帝曾是凡人後成為神	No exact parallel, but deified kings (e.g., in Ugaritic ritual texts) 無確切平行，但有被神化的國王	Deified kings (e.g., Shulgi of Ur, Naram-Sin) 被神化的國王	Heracles (Ἡρακλῆς): mortal who became a god 赫拉克勒斯：凡人成為神	Romulus deified as Quirinus; Emperors deified (apotheosis) 羅穆盧斯被神化為奎里努斯；皇帝被神化

Humans can become gods (D&C 132:20) 人類可以成為神	—	—	Mystery religions promised theosis/deification 密教應許神化	Imperial cult: emperors become <i>divus</i> 皇帝崇拜: 皇帝成為 <i>divus</i>
God has multiple wives (early LDS teaching) 上帝有多位妻子	El's multiple consorts in various traditions 厄勒在各傳統中的多位配偶	Enlil's consorts 恩利爾的配偶	Zeus's many consorts (Leto, Demeter, Maia, etc.) 宙斯的眾多配偶	Jupiter's many consorts (Latona, Ceres, etc.) 朱庇特的眾多配偶

The structural identity between Mormon theology and ancient pagan theology is not coincidental resemblance — it is systematic reproduction of the same theological architecture: a chief god with a physical form, a divine consort-wife, divine offspring, a council of gods, and the possibility of mortals becoming divine. This is the very theology that the prophets of Israel condemned as the quintessential betrayal of YHWH.

摩門神學與古代異教神學之間的結構性一致不是偶然的相似——而是同一神學架構的系統性重現：一位有物質形體的主神、一位神聖的配偶-妻子、神聖的後裔、眾神的議會，以及凡人成為神的可能性。這正是以色列先知們所譴責的對YHWH的最根本背叛的那種神學。

X. CONCLUSION | 結論

This thesis has demonstrated, through rigorous examination of Mormon scriptures and their rebuttal from the original languages of Holy Scripture, that the central doctrines of The Church of Jesus Christ of Latter-day Saints constitute heresy on the following grounds:

本論文通過嚴謹地審查摩門教經典並從聖經原文語言加以駁斥，論證了耶穌基督後期聖徒教會的核心教義在以下方面構成異端：

First, the Mormon denial of the Trinity and teaching of three separate gods contradicts the Shema (Deuteronomy 6:4), the prophetic witness of Isaiah (43:10; 44:6; 45:5–6), the Johannine prologue (John 1:1), the words of Christ Himself (John 10:30; Mark 12:29), the Pauline testimony (Colossians 2:9), and — most devastatingly — the Book of Mormon itself (2 Nephi 31:21; Alma 11:44; Mosiah 15:1–5; 3 Nephi 11:27).

第一，摩門教對三位一體的否認和三位分離之神的教導，與示瑪(申命記6:4)、以賽亞的先知見證(43:10; 44:6; 45:5–6)、約翰福音序言(約翰福音1:1)、基督自己的話(約翰福音10:30; 馬可福音12:29)、保羅的見證(歌羅西書2:9)，以及——最具毀滅性的——摩門經自身(尼腓二書31:21; 阿爾瑪書11:44; 摩賽亞書15:1–5; 尼腓三書11:27)相矛盾。

Second, the Mormon doctrine that God has a body of flesh and bones contradicts John 4:24 ("God is Spirit"), is refuted by the logic of Luke 24:39 (a spirit does not have flesh and bones — and God IS Spirit), and is opposed by the deuterocanonical teaching of God's omnipresent Spirit (Wisdom of Solomon 1:7).

第二，摩門教關於上帝有骨肉身體的教義與約翰福音4:24(「上帝是靈」)相矛盾，被路加福音24:39的邏輯所駁斥(靈沒有骨有肉——而上帝是靈)，並被次經關於上帝無所不在之靈的教導(所羅門智慧書1:7)所反對。

Third, the Mormon doctrine of a Heavenly Mother — God's wife — is not a "restored truth" but a recapitulation of the Canaanite theology of El and Asherah, the Mesopotamian theology of Enlil and Ninlil, the Greek mythology of Zeus and Hera, and the Roman religion of Jupiter and Juno. The prophets of Israel condemned this theology as the definitive sin of apostasy (Judges 3:7; 1 Kings 15:13; 2 Kings 23:4–7), and the Ethiopian Book of Jubilees prophesied against the worship of "strange gods" (Jubilees 1:7–9).

第三，摩門教的天母教義——上帝的妻子——不是「復興的真理」，而是迦南厄勒和亞舍拉神學、美索不達米亞恩利爾和寧利爾神學、希臘宙斯和赫拉神話，以及羅馬朱庇特和朱諾宗教的重演。以色列的先知們譴責這種神學為叛教的標誌性罪行(士師記3:7; 列王紀上15:13; 列王紀下23:4–7)，衣索比亞禧年書也預言反對崇拜「外邦的神」(禧年書1:7–9)。

Fourth, the Mormon doctrine of plural gods and human deification contradicts Isaiah's absolute monotheism (43:10; 44:6, 8; 45:5–6), the Enochic witness to God's sole sovereignty (1 Enoch 9:4; 84:2–3), and the deuterocanonical confession (Sirach 36:5).

第四，摩門教的多神論和人類神化教義與以賽亞的絕對一神論(43:10; 44:6, 8; 45:5–6)、以諾書對上帝唯一主權的見證(以諾一書9:4; 84:2–3)，以及次經的信仰告白(德訓篇36:5)相矛盾。

Fifth, the Mormon doctrine of eternal celestial marriage is refuted by the explicit words of Jesus Christ in Matthew 22:29–30 / Mark 12:25 / Luke 20:35–36: "in the resurrection they neither marry nor are given in marriage." D&C 132 directly contradicts the Lord.

第五，摩門教的永恆天國婚姻教義被耶穌基督在馬太福音22:29–30/馬可福音12:25/路加福音20:35–36中的明確話語所駁斥：「在復活的時候，人也不娶也不嫁。」教義和聖約132直接與主相矛盾。

Sixth, Mormonism's own foundational text, the Book of Mormon, contradicts its later scriptures on the nature of God, creating an irreconcilable internal contradiction that undermines the entire LDS scriptural canon.

第六，摩門教自己的基礎文本——摩門經——在上帝的本質問題上與其後期經典相矛盾，造成了不可調和的內在矛盾，從而削弱了整個LDS經典正典。

FINAL DECLARATION | 最終宣告

Ἄκουε, Ἰσραὴλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστίν. *Akoue, Israēl; Kyrios ho Theos hēmōn Kyrios heis estin.* "Hear, O Israel: the Lord our God, the Lord is ONE."

שמע ישראל יהוה אלהינו יהוה אחד Shema Yisra'el YHWH Eloheinu YHWH Echad. 「以色列啊，你要聽！耶和華——我們的上帝，耶和華是獨一的。」

שְׁמָא יִסְרָאֵל מָרְיָא אֱלֹהֵינוּ שְׁמָא יִסְרָאֵל מָרְיָא אֱלֹהֵינוּ Shma' Isrā'il, Māryā Alāhan, Māryā ḥad hū.
「以色列啊，你要聽，主我們的上帝，主是獨一的。」

ስምዕ እስራኤል እግዚአብሔር አምላክን እግዚአብሔር አሐዱ ውእቱ Seme' Esra'el Egzi'abḥēr
 Amlākennä Egzi'abḥēr aḥadu we'etu. 「以色列啊，你要聽，上主我們的上帝，上主是
 獨一的。」

The God of Abraham, Isaac, and Jacob — the God who spoke from the burning bush and said אֶהְיֶה אֲשֶׁר אֶהְיֶה (*Ehyeh asher Ehyeh*, "I AM WHO I AM," Exodus 3:14) — is not an exalted man. He has no wife. He was not once a mortal. He is not one of many gods. He is the eternal, uncreated, incorporeal, infinite, omnipresent, omniscient, omnipotent, Triune God — Father, Son, and Holy Spirit, one God in three Persons, one divine essence, co-eternal and co-equal — and beside Him there is no other.

亞伯拉罕、以撒和雅各的上帝——從燃燒的荊棘中說話並說 אֶהְיֶה אֲשֶׁר אֶהְיֶה (*Ehyeh asher Ehyeh*，「我是自有永有的」，出埃及記3:14)的那位上帝——不是一位被高舉的人。祂沒有妻子。祂不會是凡人。祂不是眾多神中的一位。祂是永恆的、非受造的、非物質的、無限的、無所不在的、無所不知的、全能的、三一上帝——父、子、聖靈，三個位格中的一位上帝，一個神聖本質，同永恆且同等——除祂以外再沒有別的。

Soli Deo Gloria. 唯獨上帝得榮耀。

Submitted in defense of the orthodox Christian faith, once for all delivered to the saints (Jude 1:3). 為護衛正統基督教信仰而呈上，這信仰是一次交付聖徒的(猶大書1:3)。

ܠܚܝ ܠܕܢܐܝܬܐ ܕܡܠܒܒܐ ܗܘܢܐ ܠܟܘܢ ܕܬܬܩܬܫܘܢ ܗܠܐܦ ܗܝܡܐܢܘܬܐ ܕ-ܗܕܐ ܙܒܢ ܐܫܬܠܡܬܐ ܠ-ܩܕܕܝܫܐ. "It was needful for me to write to you, exhorting you to contend for the faith which was once delivered to the saints." 「我不得不寫信給你們，勸你們為一次交付聖徒的信仰而竭力爭辯。」

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